



عاشق اکبر

Unparalleled Devotee

Some Glimpses from the Biography of
Sayyiduna Abu Bakr Siddiq رضی اللہ عنہ



Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
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MUHAMMAD ILYAS ATTAR QADIRI RAZAVI



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Sayyidunā Abū Bakr Ṣiddīq

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abū Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī داعي بركاته العاليه in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [Ṣawāb].

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ھ / ہ / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā

ط
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

UNPARALLELED DEVOTEE*

Some Glimpses from the Biography of رضي الله عنه
Sayyidunā Abū Bakr Ṣiddīq

No matter how hard satan tries to prevent you from reading this booklet, please read it completely; إِنَّ هَٰذَا اللَّهُ عَزَّوَجَلَّ in addition to reward and knowledge, you will acquire the treasure of love and devotion.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

An Angel is Created from Each Droplet

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There is an angel of Allah عَزَّوَجَلَّ who has one arm in the east and the other in the west; whenever anybody recites Ṣalāt upon me

* Amir-e-Ahl-e-Sunnat دامت بركاتكم العالمة delivered this speech in the weekly Sunnah inspiring congregation of Dawat-e-Islami, the global non-political movement for preaching of Quran and Sunnah, at its Former Madani Markaz Gulzār-e-Ḥabīb in Ramadan Al-Mubarak, 1410 A.H., 29-03-1990. It is being presented in printed form with minor amendments and additions.

with devotion, this angel dives into water and shakes his wings. Allah ﷻ creates an angel in place of each droplet of water dripping from his wings. These angels then continuously seek forgiveness for the person who had recited Ṣalāt until the Day of Judgement. (*Al-Qaūl-ul-badīʿ*, P.201, *Al-kalām-ul-Waḍaʿ fī tafsīr Alam Nashrah*, P.242, 423)

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيبِ

A Wonderful Incident of Childhood

On page 60-61 of Malfūzāt-e-Aʿlā Ḥaḍrat, Part 1-4 [the 561-page publication of Maktaba-tul-Madīnah, the publishing house of Daʿwat e Islāmī] it is stated: Sayyidunā Abū Bakr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ had never prostrated to idols. Once in his early childhood, his father took him to a temple (idol house) and said, ‘These are your majestic and gracious gods, prostrate to them.’ When Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ came in front of the idol, he said to it, ‘I am hungry, give me food, I have no clothes, give me clothes, I will throw a stone; if you are a god, protect yourself.’

How could that idol answer! He رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ threw a stone at the idol and it fell to the ground. On seeing this, his father became angry and slapped him on his blessed face. His father then took him from there to his mother and told her the whole story. She said, ‘Leave him on his way, for when he was born, a voice from the unknown source was heard saying, ‘O truthful servant of Allah ﷻ! Congratulations - this child is ‘Atīq

[freed], in the heavens his name is Şiddîq [truthful], and he is the companion and close friend of Muḥammad ﷺ.’

This incident was narrated by Şiddîq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ himself in the blessed court of the Prophet ﷺ. When he had narrated this, Sayyidunā Jibrāil عَلَيْهِ السَّلَام came to the court of the Holy Prophet ﷺ and said, ‘Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ spoke the truth and he is Şiddîq (the truthful).’ Imam Ahmad Qaṣṣālānī has mentioned this Ḥadīṣ in Sharḥ Şaḥīḥ Bukhārī. (*Irshād-us-Sārī, Sharḥ Şaḥīḥ Bukhārī, V8, P.370, Malfūẓāt-e-A’lā Ḥaḍrat, P.60, 61 Bita Şarruf*)

Brief Introduction to Sayyidunā Şiddîq Al-Akbar

The respected name of the first caliph, the leader of the believers, Sayyidunā Abū Bakr Şiddîq رَضِيَ اللهُ تَعَالَى عَنْهُ is “Abdullāh.” His Kunniyah [patronymic appellation] is ‘Abū Bakr’ and his titles are ‘Şiddîq’ and “Atîq.”

سُبْحَنَ اللّٰهِ عَزَّوَجَلَّ! The meaning of ‘Şiddîq’ is ‘One who speaks the truth.’ He was referred to by this title even in the period of ignorance because he always spoke the truth. The meaning of ‘Atîq’ is ‘freed.’ The Holy Prophet ﷺ conveyed glad tidings to him saying:

أَنْتَ عَتِيقٌ مِّنَ النَّارِ

You are freed from the fire of hell.

This is why he رَضِيَ اللهُ تَعَالَى عَنْهُ got this title. (*Tārīkh-ul-Khulafāh* P.29) He is ‘Quraīshī’, and seven generations above, his genealogical tree joins with the genealogical tree of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Makkah زَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا, approximately two and half years after “Ām-ul-Fil’¹. The Leader of the Believers Sayyidunā Şiddiq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ is that companion who was the first to testify to the Prophethood of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ among all the people. He رَضِيَ اللهُ تَعَالَى عَنْهُ possesses noble virtues and excellences to such a great extent that, leaving the Prophets عَلَيْهِمُ السَّلَام, he is the greatest and most highly ranked of all mankind.

Amongst all the free men, he رَضِيَ اللهُ تَعَالَى عَنْهُ was the first to embrace Islam, and he participated in all Jihad’s (Islamic battles) with full devotion and valour, and being an advisor to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in every decision in war and in peace, he proved his loyalty and allegiance by supporting the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at every step of life. He passed away on 22 Jumādil Ākhir, in the 13th year after Ḥijraḥ (migration to Madīnah) on the blessed day of Monday, after a splendid reign of caliphate which lasted two years and seven months. The Leader of the Believers, Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ led the funeral prayer and Sayyidunā Şiddiq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ was

¹ The Year of the Elephant i.e. the year in which the ill-mannered and ill-fated King Abrahā attacked the sacred Ka’bah with an army of elephants. To learn about the details of this incident, study the publication of Maktaba-tul-Madinah entitled ‘Ajāib al-Quran ma` Gharāib al-Quran’.

buried inside the blessed tomb beside the Beloved and Blessed Prophet ﷺ. (Al-Kamāl fī Asmā Ar-Rijāl, P.387, Tārīkh-ul-Khulafāh, P.62-68, Bāb-ul- Madīnah Karachi)

Who was the First to Embrace Islam?

On page 37 of ‘Savānih Karbalā’, [the 92-page publication of Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami] it is stated: ‘Although most of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and the Tabi‘in emphasized that Şiddiq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ was the first Muslim, some said that Sayyidunā ‘Alī رَضِيَ اللهُ تَعَالَى عَنْهُ was the first Muslim, and others said that Sayyidatunā Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا embraced Islam first.’

Imām Abū Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ has reconciled these opinions by saying that Sayyidunā Abū Bakr embraced Islam first from amongst the men, the Mother of the Believers, Sayyidatunā Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا was the first woman of Islam and Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم embraced Islam first among all the boys.

Who is the Most Highly Ranked?

On page 38-39 of ‘Savānih Karbalā’, [the 92-page publication of Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami] it is stated: ‘It is the Ijmā’ [consensus] of the Aḥl-us-Sunnah that, leaving the Prophets عَلَيْهِمُ السَّلَام, Sayyidunā Abū Bakr is the most highly-ranked and supreme personality of the entire universe, followed by Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyidunā ‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم and then

the rest of the ‘Asharah Mubasharah [the ten companions who were heralded for entry into Paradise].

After this come the rest of Ahl-e-Badr [the companions who fought at Badr], then Ahl-e-Uhud [the companions who fought at Uhud], then the rest of the Ahl-e-Bayt-e-Ridwān [those who made the pledge of allegiance to the Holy Prophet ﷺ], and then the remainder of the Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. This Ijmā’ [consensus] has been quoted by Sayyidunā Abū Manṣūr Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى. Ibn ‘Asākir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ reports that Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘We would attribute Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uṣmān, Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ with excellence and high rank in the state that the Blessed Prophet ﷺ was among us.’ (*Ibn-e-‘Asākir*, V30, P.346)

Imām Aḥmad عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى and other scholars have narrated from Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘After the Noble Prophet ﷺ, Abū Bakr and ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are the best of this Ummah.’ (*ibid*, pg.351)

Ṣaḥābī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stated that this narration of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ is Batawātur [having multiple transmissions]. (*Tārīkh-ul-Khulafāh* by Suyūṭī: page: 34)

Then I will Give the Punishment of a Slanderer!

Ibn ‘Asākir عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has narrated from ‘Abd-ur-Raḥmān Ibn Abī Lailā عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى that Sayyidunā Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has

stated, ‘Whoever says that I am more highly ranked than Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا, I will give him the punishment of a Muftarī [slanderer].’ (*Tārīkh-e-Dimishq lā ibn ‘Asākir.V30.P.383, Dār-ul-fikr Beirut*)

Wealth and Life Sacrificed for the Sake of the Holy Prophet ﷺ

It is reported by Sayyidunā Abū Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Knower of the Unseen, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Nobody’s wealth has given me as much benefit as the wealth of Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ.’ Upon hearing this, Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ began to cry and said, ‘O Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! After all, you are the owner of me and my wealth.’ (*Sunan Ibn-e-Mājah, VI, P.72, Ḥadīṣ 94, Dār-ul-Ma’rifah Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

My dear Islamic brothers! Through this blessed narration, we learn that it was the ‘Aqīdah [belief] of Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ that we are the slaves of the Holy Prophet, and the owner of all of the wealth and belongings of a slave is his master. What even belongs to us mere slaves?

Kiyā paysh Karayn Jānā kiyā chīz hāmārī hay
Yeh dil bhī tumhārā hay yeh jān bhī tumhārī hay

What can we present, O Beloved? What belongs to us?
Even this heart is Yours! Even this life is Yours!

May I Sacrifice My Life for You!

In the early age of Islam, anybody who became a Muslim would hide his Islam as much as it was possible, and this was also the order of the Holy Prophet ﷺ so that they could remain safe from the difficulties and oppression of the disbelievers. When the number of Muslim men became 38, Sayyidunā Abū Bakr Ṣiddīq رضى الله تعالى عنه requested in the blessed court of the Holy Prophet ﷺ, ‘O Prophet of Allah ﷺ! Grant us permission to preach the message of Islam openly now.’

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet ﷺ declined permission at first but upon the repeated requests of Sayyidunā Abū Bakr رضى الله تعالى عنه, He ﷺ granted his permission. So, all of the Muslims went to Masjid-ul-Ḥarām ذَاتِهَا اللَّهُ شَرْفًا وَتَعْظِيمًا, and the first orator of Islam, Sayyidunā Abū Bakr رضى الله تعالى عنه began to deliver his speech. As soon as the speech started, the disbelievers and polytheists attacked the Muslims from all directions. Despite the fact that the honour and dignity of Sayyidunā Abū Bakr رضى الله تعالى عنه was acknowledged all over Makkah, the disbelievers still attacked in such a way that his blessed face got injured badly and began to bleed to the extent that he رضى الله تعالى عنه became unconscious.

When the people of his tribe came to know about his condition they picked him up from there. The people began to think that may be Sayyidunā Abū Bakr رضى الله تعالى عنه would not survive. Then in the evening, when he رضى الله تعالى عنه recovered and regained

consciousness, the first words to leave his blessed truthful lips were, ‘How is the Prophet of Allah ﷺ?’ Upon this, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was rebuked by the people who said, ‘It is because of your support of him that you are suffering this misfortune, even then you are still calling only his name!’

The respected mother of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ, Umm-ul-Khaīr brought some food for him but there was still only one proclamation on his lips, ‘How is the Prophet of Allah ﷺ?’ When his mother told him that she did not know, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Please ask Umm-e-Jamīl رَضِيَ اللَّهُ تَعَالَى عَنْهَا [the sister of Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ].’ In order to fulfil this heartfelt request of her beloved son in his oppressed state, his mother went to Sayyidatunā Umm-e-Jamīl رَضِيَ اللَّهُ تَعَالَى عَنْهَا and asked about the Holy Prophet ﷺ. Due to the unfavourable circumstances of the time, Sayyidatunā Umm-e-Jamīl رَضِيَ اللَّهُ تَعَالَى عَنْهَا had still hidden her Islam, and because Umm-ul-Khaīr had not yet become a Muslim, Sayyidatunā Umm-e-Jamīl رَضِيَ اللَّهُ تَعَالَى عَنْهَا pretended not to know saying, ‘I don’t know who Muḥammad ﷺ is and I don’t know who Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ is. However, hearing the condition of your son has caused me sorrow; if you like I could come with you to see him.’

Then Umm-ul-Khaīr took Sayyidatunā Umm-e-Jamīl رَضِيَ اللَّهُ تَعَالَى عَنْهَا to her home. When Sayyidatunā Umm-e-Jamīl رَضِيَ اللَّهُ تَعَالَى عَنْهَا saw the unfortunate condition of Sayyidunā Abū Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ she could not control herself and she began to weep. Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘Give me good news of the

wellbeing of my Beloved Prophet ﷺ.’ Sayyidatunā Umm-e-Jamīl رضى الله تعالى عنها signalled to his mother to draw his attention towards her. When he رضى الله تعالى عنه said ‘Don’t be afraid of her’, she رضى الله تعالى عنها then said, ‘By the grace of Allāh عَزَّوَجَلَّ, the Prophet of Mercy ﷺ is safe and sound, and presently he is at Dār al-Arqam [the home of Sayyidunā Arqam رضى الله تعالى عنه].’

He رضى الله تعالى عنه said, ‘I swear by Allah عَزَّوَجَلَّ, I will not eat or drink anything until I gain the blessing of beholding the Holy Prophet ﷺ.’ So in the last part of the night, his mother took him to the blessed presence of the Holy Prophet ﷺ at Dār al-Arqam. The greatest devotee of the Holy Prophet, Sayyidunā Abū Bakr Ṣiddīq رضى الله تعالى عنه embraced the Beloved Prophet ﷺ and began to weep.

The Holy Prophet ﷺ and the other Muslims who were present also started weeping because they could not bear to see the sorrowful condition of Sayyidunā Abū Bakr رضى الله تعالى عنه. Then he رضى الله تعالى عنه said to the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ, ‘This is my respected mother, please pray for her to be guided and give her the invitation to Islam.’ The Beloved and Blessed Prophet ﷺ gave her the invitation to embrace Islam, and by the grace of Allah Almighty عَزَّوَجَلَّ, she became Muslim immediately! (*Al-Bidāyah Al-Nihāyah*, V2, P.369-379 Dār-ul-Fikr Beirut)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Bearing Hardships in the Path of Allah ﷺ

Dear Islamic brothers! Did you see the troubles and oppression that were confronted in the mission of the propagation of Islam? The greatest preachers of Islam devoted and sacrificed all their wealth, their efforts and their lives in the path of Allah ﷺ. So today, if we have to face some type of difficulty when travelling in a Madanī Qāfilāh, when doing Infirādī Koshish [individual Da'wah effort], when learning or teaching the Sunnah, or when acting upon the Sunnah, we should remember the condition and the incidents from the life of the greatest devotee, Sayyidunā Abū Bakr Ṣiddīq رضى الله تعالى عنه.

In doing so, we should reassure ourselves, further increase our Madanī work, and ignite within us the passion to sacrifice our wealth, our efforts and our lives for the sake of our Dīn, just as Ṣiddīq Al-Akbar رضى الله تعالى عنه served the Dīn of Islam with full sincerity and steadfastness until his last breath. He was prepared to sacrifice his life in the path of Allah ﷺ, but he never allowed even a fraction of a lapse to occur in the path of dedication.

He رضى الله تعالى عنه made rivers of mercy and affection flow for those of the Ṣaḥābah (companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) who were suffering lives of oppression after they had embraced Islam. He رضى الله تعالى عنه obtained the title of 'Ṣaḥib-e-Taqwā' (a person possessing great fear of Allah ﷺ) from the court of the Almighty Lord ﷻ and he was also praised and commended by the Guide to the Path of Salvation, the Master of Madīnah, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

because he would spend his wealth for the service of the Dīn of Allah ﷻ and in the love of the Holy Prophet ﷺ.

Bought Seven Slaves and Freed them All

It is stated on page 512 of volume 28 of *Fatāwā Razavīyyah* that the Leader of the Believers, Sayyidunā Ṣiddīq Al-Akbar رضى الله تعالى عنه bought seven slaves and then freed them. All of these slaves had been oppressed in the path of Allah ﷻ. The following verse was revealed about him:

وَسُيِّجَتْ بِهَا الْأَتَقَى

But the most pious one shall be kept far away from it [the hellfire].

(Kanz-ul-Īmān [the translation of Qurān]) (Pārah 30, Sūrah Laīl 92, Āyah 17)

On page 512 it is written with reference to Imām Fakhr-ud-dīn Rāzī رضى الله تعالى عنه that there is an Ijmā' [consensus] of all of the Sunnī Mufasssīrīn [commentators on the Qurān] that the word 'Atqā' in this verse refers to Sayyidunā Abū Bakr Ṣiddīq رضى الله تعالى عنه. *(Fatāwā-e-Razavīyyah)*

I am Fond of Three Things

The aide of the Prophet, the devotee of the Messenger, Sayyidunā Abū Bakr Ṣiddīq رضى الله تعالى عنه said, 'I am fond of three things:

1. To continuously look at the refulgent face of the Beloved Prophet ﷺ.
2. To spend my wealth for the sake of the Beloved and Blessed Prophet ﷺ.
3. To remain present in the court of the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ (Tafsīr Rūḥ -ul-Bayān, V6 ,P.264)

All Three Desires Fulfilled

For the sake of his love for the Beloved Prophet ﷺ, Allah عزَّوَجَلَّ fulfilled all these three desires of Sayyidunā Ṣiddīq Al-Akbar رضي الله تعالى عنه:

1. He رضي الله تعالى عنه was blessed with the company of the Holy Prophet ﷺ in journeys and during residence, to the extent that even in the solitude of the cave of Šaūr, he was the only one to be blessed with the honour of viewing the blessed face of the Noble Prophet ﷺ.
2. Similarly, his sacrifices of wealth were of such a great number, that he was fortunate enough to sacrifice his entire wealth at the feet of the Blessed Prophet ﷺ.
3. Even in the enlightened tomb, the Holy Prophet ﷺ bestowed his eternal companionship and closeness upon Sayyidunā Abū Bakr Ṣiddīq رضي الله تعالى عنه.

If Only This Passion May Grow Inside Us Too...

Dear Islamic brothers! These love-filled incidents of Sayyidunā Abū Bakr Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ are beacon for us. A devotee on the path of love does not care about himself, but the only desire of his heart is to sacrifice everything he owns for the pleasure of his beloved. If only this passion would grow inside us too and we too would have the enthusiasm to sacrifice everything for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Fake Claims of Love and Devotion

Unfortunately, it is extremely regrettable to see that the majority of Muslims of these times are in such a position that they have reduced themselves to fake claims of love and devotion, and mere slogans about sacrificing wealth and life. On looking at their apparent state, it seems as they have given such great importance to this world that they have no care of Islamic values. مَعَاذَ اللهِ عَزَّوَجَلَّ When it comes to the coolness of the eyes of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. offering of Ṣalāh), they have no interest. They are completely occupied in the imitation of non Muslims to such an extent that they give no thought at all to the Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For the sake of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ, may Allah عَزَّوَجَلَّ grant us the true passion of love and devotion, and

the enthusiasm to follow the Sunnah of the Prophet of mankind, the peace of our heart and mind, the most generous and kind
 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Selfless Sacrifice of Wealth

At the occasion of Ghazwah-e-Tabūk the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered the wealthy Muslims of his Ummah to generously donate their wealth for Jihad for the sake of Allah عَزَّوَجَلَّ so that the food and conveyance could be arranged for the warriors of Islām. On this order of the Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the person who presented his all the wealth in the path of Allah عَزَّوَجَلَّ in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was Sayyidunā Şiddiq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ piled up all of the wealth and his household at the feet of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

On seeing this selflessness of his companion, the Source of Peace for the Disheartened, the Final Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Did you leave anything for your household?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied respectfully, ‘I have left Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for them.’ (I.e. Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are enough for me and my family). (*Sabl-ul-Ĥudā wa-Rishād fī Sīrah Khaīr-ul-‘Ibād*, V5, P.435)

The Status of Şiddiq Al-Akbar and the Qurān

A'lā Ḥaḍrat, the Reviver of Islam, Imam Ahmad Razā Khān رَحْمَةُ اللهِ الرَّحْمَنِ writes, 'Sayyidunā Imām Fakhr-ud-dīn Rāzī رَحْمَةُ اللهِ تَعَالَى has stated in 'Mafātiḥ al-Ghayb (Tafsīr Kabīr)' that Sūra-tul-Layl is the Sūraḥ of Sayyidunā Abū Bakr رَحْمَةُ اللهِ تَعَالَى while Sūraḥ Waḍ-ḍuḥā is the Sūraḥ of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Explanation by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Explaining this respected statement of Imām Fakhr-ud-dīn Rāzī رَحْمَةُ اللهِ تَعَالَى, A'lā Ḥaḍrat, the Leader of the Aḥl-us-Sunnāḥ, Imam Ahmad Razā Khān رَحْمَةُ اللهِ الرَّحْمَنِ says, 'To name 'Wal-Layl' the Sūraḥ of Sayyidunā Abū Bakr Şiddiq رَحْمَةُ اللهِ تَعَالَى and to name 'Waḍ-ḍuḥā' as the Sūraḥ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ indicates that the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Nūr [light] and guidance for Şiddiq Al-Akbar رَحْمَةُ اللهِ تَعَالَى and a Wasīlah [means] towards Allah عَزَّوَجَلَّ for him, through which the grace of Allah عَزَّوَجَلَّ and His pleasure is sought; and Şiddiq رَحْمَةُ اللهِ تَعَالَى is the source of peace, tranquillity, and contentment of the heart for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, as well as being the confidant of the special matters of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, because Allah عَزَّوَجَلَّ says:

وَجَعَلْنَا اللَّيْلَ بَاسًا

And We have made the night a covering.

(Kanz-ul-Īmān [the translation of Qurān]) (Pārah 30, Sūraḥ Nabā. V10)

And Allah عَزَّوَجَلَّ says:

جَعَلَ لَكُمْ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا
فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

He has made for you the night and the day that you may rest in the night and you may seek His bounty in the day and for this that you may accept the truth.

(Kanz-ul-Īmān [the translation of Qurān]) (Pārah 20, Al-Qaṣaṣ, Vol. 73)

This is an indication towards the system of Dīn being established on the basis of both of these personalities (the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ) in the same way that the system of world is established on the basis of day and night. So if there is no day, nothing will be able to be seen, while if there is no night, there will be no rest or tranquillity. (Mākhūẓ-az-Fatāwā-e-Razavīyyah, V 28, P.679-681)

Respect of the Steps of the Refulgent

Mimbar [Pulpit]

Ṭabarānī has stated in Awsaṭ with reference to Sayyidunā Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ that throughout his life, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ did not sit on that part of the enlightened Mimbar [pulpit] where the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to sit. Similarly, Sayyidunā ‘Umar did not sit in the place of

Sayyidunā Abū Bakr and Sayyidunā ‘Uṣmān did not sit in the place of Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Tārīkh-ul-Khulafāʾ, P.72)

The Beloved Friend of the Holy Prophet ﷺ

Dear Islamic brothers! In the same way that Sayyidunā Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ loved the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so deeply, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also showed him great love and affection.

On page 910 of volume 8 of ‘Fatāwā Razavīyyah’, A’lā Ḥaḍrat, the Leader of the Aḥl-us-Sunnah, Imam Ahmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has collected those Aḥādīṣ in which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has spoken about the status and rank of Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ. Three narrations are presented here:

1. It is narrated by Ḥibr-ul-Ummaḥ, Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that, ‘Once the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions عَلَيْهِمُ الرِّضْوَانُ went into a pond. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Everybody swim to his closest friend.’ So they all did and then only the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ were left. Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved towards Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, embraced him and said, ‘If I were to make anyone my Khalīl it would be Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, however he is my closest friend.’ (Al-Mu’jam-ul-Kabīr, VII, P.208)

2. Sayyidunā Jābir ibn ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Once we were present in the service of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Right now, a person is about to appear in front of you who has been made the best and most noble after me and his intercession will be like the intercession of the Prophets عَلَيْهِمُ السَّلَام.’

We were present and then we saw that Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ appeared. The Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up, kissed him and then embraced him.’ (*Tārīkh-e-Baghdad, V3, P.340*)

3. Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates, ‘I saw the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ standing with the Leader of the Believers, Sayyidunā Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم, when Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ arrived. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ greeted him, embraced him and kissed him on the face. Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم said, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kissed the face of Abū Bakr?’ The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘O Abul Ḥasan! The status of Abū Bakr in my court is similar to my status in the court of Allah عَزَّوَجَلَّ.’ (*Fatāwā-e-Razaviyyah, Vol. 8, pp.610-612*)

¹ With reference to his eldest prince [son], Sayyidunā Imām Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ, the Kunniyah [patronymic appellation] of the Leader of the Believers, Sayyidunā Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم is ‘Abul Ḥasan’.

Perfect Murīd [Disciple]

The Leader of the Aḥl-us-Sunnāh, A'lā-Ḥaḍrat Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن states in 'Fatāwā Razavīyyah Sharīf', 'The Auliya [the friends of Allah] صَلَّى اللهُ تَعَالَى عَلَيْهِمْ say that in the entire universe, there is no Pīr [spiritual guide] comparable to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and no Murīd [disciple] comparable to Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ.' (*Fatāwā-e-Razavīyyah, Vol. 11, pp. 326*)

Ki Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ se wafā to ḥam terey ḥain

Yeh jāhān chīz kiyā hai Lauḥ-o-Qalam terey ḥain

*If you are loyal to Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then We are yours
What the universe is! The Divine Tablet and Pen are yours!*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ṣiddiq Al-Akbar Led the Ṣalāḥ [Prayer]

On page 41 of Savāniḥ Karbalā, [the 92-page publication Maktaba-tul-Madīnāh, the publishing house of Dawat-e-Islami] it is stated: 'Bukhārī and Muslim both report from Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ was ill and the illness was affecting him strongly, so he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Order Abū Bakr to lead the Ṣalāḥ.' Sayyidatunā 'Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! He is soft-hearted; he will not be able to stand in your place to lead the Ṣalāḥ.' The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

‘Order Abū Bakr to lead the Ṣalāh.’ She رَضِيَ اللهُ تَعَالَى عَنْهَا again offered the same concern.

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made the same order again with emphasis, so Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ led the Ṣalāh during the lifetime of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This Ḥadīṣ is Mutawātir [mass transmitted] because it has been narrated by Sayyidatunā ‘Āishah, Ibn Mas’ūd, Ibn ‘Abbās, Ibn ‘Umar, ‘Abdullāh ibn Zam’ah, Abū Sa’īd, ‘Alī ibn Abī Tālib, Ḥafṣah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and others. The scholars say that this Ḥadīṣ is clear evidence that Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ is conclusively more highly ranked than all of the companions, and the most worthy and capable of Khilāfah and leadership.
(*Tārīkh-ul-Khulafāh*, P47, 48)

Dear Islamic brothers! It is the sign of a true devotee that at every moment the essence of his life is the remembrance of his beloved. When those who are unaware of the taste of the love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are not able to understand the lifestyles of the devotees, they make fun of them and criticize them. Advising such people, and expressing the passion of true devotees with great feeling, a poet says:

*Na Kisi ke raqs pay tanṣ kar, ke Kisi ke gham ka mazāq urā
Jisey chahāy jaisay nawāz day, yeḥ mizāj-e-Ishq-e-Rasūl hai*

*Do not object to anyone’s movement; do not make fun of
anyone’s grief,
To whoever he wants, he grants his favour, This is the nature of
the love of the Prophet*

By Allah عَزَّوَجَلَّ! Even if a millionth of a particle of the love of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possessed by Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ is granted to us, we would be successful in both the worlds.

The Snake of the Cave of Šāūr

On the occasion of the Hījrah [migration] to Madīna-tul-Munawwarah, the confidant, worthy successor and closest friend of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ presented a remarkable and matchless example of love and devotion. There are slight variations of a few words across various books regarding the incident, which has been narrated as follows, ‘When the Sultan of Both Worlds, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ approached the cave of Šāūr, Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ went into the cave, cleaned it and filled all the holes that were present over there. He was unable to find anything to fill the last two holes so he plugged them with his blessed feet, then he requested for the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to come in.

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then entered the cave, rested his graceful head in the lap of his loyal and devoted friend, Sayyidunā Abū Bakr Šiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ and began to sleep. There was a snake in the cave which bit the foot of Šiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, but may we be sacrificed for that embodiment of love and devotion! – he remained completely motionless and silent despite the intense pain and agony only

for the reason that he did not want to cause any disturbance in the rest of Muṣṭafā, the Essence of Mercy ﷺ.

However, due to the intense level of pain, tears began to flow unintentionally from his blessed eyes. When some tears of love fell onto the compassionate face of the Beloved and Blessed Prophet ﷺ, he ﷺ awoke and asked, ‘O Abū Bakr رضى الله تعالى عنه, Why are you crying?’ Sayyidunā Ṣiddīq Al-Akbar رضى الله تعالى عنه told him about all the incident of the snake. The Beloved Prophet ﷺ then rubbed his blessed saliva on the part of the foot that had been bitten and the wound healed up immediately.’ (*Mishkāṭ-ul-Maṣābīḥ*, V4, P.417, *Ḥadīṣ 6034 etc.*)

Na kiyūn kar kaḥūn ‘Yā Ḥabībī aghīšnī ﷺ’

Isī nām se ḥār muṣībat talī hai

*Why should I not say ‘O Beloved ﷺ, help me!’
Because of his name every problem is distanced*

ﷺ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Allah عزَّوَجَلَّ is with Us

When Ṣiddīq Al-Akbar رضى الله تعالى عنه went into the cave along with the Knower of the Unseen, the Immaculate Prophet ﷺ, the chasing disbelievers had almost reached the cave. The presence of both of these respected personalities in the cave has been mentioned by Allah عزَّوَجَلَّ in the Holy Qurān in the 40th verse of Sūrah Taubāh:

ثَانِي اثْنَيْنِ إِذْهُمَا فِي الْغَارِ

Just as two men, when they both were in the Cave

(Sūrah Taubah, Pārah 10, Āyah 40)

Allah عَزَّوَجَلَّ created the physical sources of protection for these two respected individuals in such a way that as soon as the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the cave along with Sayyidunā Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, a divine guard of protection was put in place. A spider cast its web across the mouth of the cave and a pigeon laid its eggs at the edge.

On page 132 of Mukāshafa-tul-Qulūb [the 680-page publication of Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami] it is stated: ‘All this was done to prevent the disbelievers from finding the cave. Allah عَزَّوَجَلَّ bestowed such a unique reward to those two pigeons that, to this day, all of the pigeons in the Ḥaram of Makkah are from the offspring of those pigeons. Just as they protected the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by the command of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ laid down a restriction of hunting them in the Ḥaram.’ *(Mukāshafa-tul-Qulūb, VI, P.57, Dār-ul-Kutub-ul-‘Ilmiyyah Beirut)*

When disbelievers of the Quraish saw the nest and the eggs of the pigeon, they began to say, ‘If there were any people here, the spider would not have cast its web, nor would the pigeon have laid its eggs.’ Hearing the sound of the disbelievers, Sayyidunā Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ became worried and said, ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The enemies have come so close to us that if

they were to look at their feet, they would see us.’ The Holy Prophet ﷺ replied:

لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا

Grieve not, no doubt Allah عزوجل is with us

(Kanz-ul-Īmān [the translation of Qurān]) (Sūrah Taubaḥ, Pārah 10, Āyah 40)

Then tranquillity descended upon the heart of Sayyidunā Ṣiddīq Al-Akbar رضى الله تعالى عنه and he became completely calm and contented. On the fourth day (Monday, 1st of Rabi-ul-Awwal) the Beloved Prophet ﷺ came out from the cave and set out towards Madīnah Ṭayyibah رَاوَاهَا اللَّهُ شَرَفًا وَتَعْظِيمًا. (Mākhūz-az ‘Ajāib-ul-Qurān Ma’ Gharāib-ul-Qurān, P.303-304, Maktaba-tul-Madīnah, Bāb-ul-Madīnah Karachi)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

How Fortunate is the Spider!

Dear Islamic brothers! By the grace of Allah عزوجل, the Noble Prophet ﷺ and Ṣiddīq Al-Akbar رضى الله تعالى عنه were successful and prosperous whereas the disbelievers who were in search were unsuccessful and disappointed. The spider prevented the search into the cave by casting such a web over the mouth of the cave that the disbelievers could not even think about spying into the cave through it. They returned disappointed and the spider was fortunate enough to earn an everlasting honour.

This has been discussed by Sayyidunā Ibn Naqīb رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in ‘Mukāshafa-tul-Qulūb’ as follows, ‘Silkworms knit a beautiful type of silk that is unrivalled, but the spider is thousands of times greater in rank than them because it knit its web over the mouth of the cave of Šaūr for the protection of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Mukāshafa-tul-Qulūb*, VI, P.57)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

An Ocean was Seen on the Other Side of the Cave!

Some scholars of Sīrah¹ have written that when Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ expressed that there was a danger of the enemies seeing them, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If they enter through here, we will go out through the other side [of the cave].’ As soon as Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ diverted his gaze towards the other side of the cave, he saw a door, by the side of which was a flowing ocean as well as a boat bound to the wall of the cave. (*Mukāshafa-tul-Qulūb*, Vol. pp. 58)

Asking the Prophet ﷺ for Help When in Trouble is a Practice of the Ṣaḥābah

Dear Islamic brothers! We learnt of the great comforting miracle of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in which Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ saw the boat and the ocean due to the blessings

¹ The Prophet’s biography; the life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

of the enlightened and merciful gaze of the Beloved and Blessed Prophet ﷺ, and we learnt how Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ felt immense relief and serenity. From this incident we also learn that seeking help from the Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ when faced with calamities or at times of need is a practice of the respected Ṣaḥābah عَلَيْهِمُ الرِّضْوَانُ.

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Unique Desire of Ṣiddiq Al-Akbar

Sayyidunā Imam Muḥammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى states, ‘When Sayyidunā Ṣiddiq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ was going towards the cave with the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet ﷺ, he رَضِيَ اللهُ تَعَالَى عَنْهُ would sometimes walk in front of the Blessed Prophet ﷺ and sometimes behind. The Noble Prophet ﷺ asked, ‘Why are you doing this?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘When I think about those who are searching for us, I move behind you, and when I think about the hidden enemies waiting to ambush, I move in front of you, so that no harm can reach you.’

The Guide to the Path of Salvation, the Master of Madīnah, the Beloved Prophet ﷺ then asked, ‘In case of danger, would you prefer to die before me in my place?’ He replied, ‘By Allah عَزَّوَجَلَّ! This is my only desire.’ (*Dalā'il-ul-Nubūwwah-lil-Bayḥaqī*, V2, P.476, *Mulakhkhaṣan-e-Dār-ul-Kutub-ul-'Ilmiyyah Beirut*)

Resemblance of the Final Journey to the Hereafter

Ḥakīm-ul-Ummah, Ḥaḍrat Muftī Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘The cause of the apparent demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the recurrence of the effect of poison¹. Similarly, the passing of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ was due to the recurrence of the effect of the poison of the snake which bit him in the cave of Ṣaūr on the night of Ḥijrah [migration]. Sayyidunā Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ was blessed with such a high status of Fanā-fir-Rasūl [submerging into the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that even his demise is similar to the demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was on a Monday and Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ left this world on a Monday night after passing the day of Monday. On the day of the apparent passing of Holy Prophet’s صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, there was no oil in the house to lit the lamp, and at the time that Sayyidunā Abū Bakr’s رَضِيَ اللهُ تَعَالَى عَنْهُ left this world, there was not even enough money in the house to buy a shroud [cloth used to wrap the body for burial.] This is Fanā [submerging into one’s personage].’ (*Mirā-tul-Manājīh, Vol. 8, pp. 295, Zia-ul-Qurān publications Markaz-ul-Auliya Lahore*)

Dear Islamic brothers! We learnt about the similarity between the final journey to the Hereafter of the Master of Madīnah, the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the greatest devotee

¹ The poison that was given by the Jewish woman, Zāinab bint Ḥārīṣ on the occasion of the Battle of Khyber. (*Mudārij-un-Nubūwwah, vol.2, pg.250*)

Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ. At the time of the apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, there was no oil in the lamp, and the state of the sterling devotee of the Prophet, Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ was that instead of running after the temporary wealth of the world which is bound for destruction, he collected the treasure of the love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he tolerated great difficulties, and he always considered this condition as being the source of true satisfaction in both worlds.

*Jān hāy ishq-e-Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, roz fuzūn karay Khudā
Jis ko ho dard ka mazā nāz-e-dawā uihāye kiyūn*

*Life is the love of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, May it thrive ever
He who enjoys the pain of love, why should he look for cure?*

From this we learn that in the court of Allah عَزَّوَجَلَّ, those who possess an abundance of wealth and riches are not the most honourable or important. In fact, those who are blessed with the priceless treasure of Taqwā [fear of Allah عَزَّوَجَلَّ] and piety are the most respectable and excellent, as Allah عَزَّوَجَلَّ has stated in verse 13 of Sūrah Ḥujurāt in Part 26:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Undoubtedly, the most respected among you in the sight of Allah عَزَّوَجَلَّ is he who is more pious.

(Kanz-ul-Īmān [the translation of Qurān]) (Sūrah Ḥujurāt, Pārah 26, Āyah 13)

Grief of Şiddiq Al-Akbar for the Holy Prophet ﷺ

The Shining Star of the Court of the Holy Prophet ﷺ, the Support for the Broken-hearted, Sayyidunā Abū Bakr رضى الله تعالى عنه said the following verses on the apparent passing of the Holy Prophet ﷺ, out of intense grief:

Translation

When I saw my Prophet ﷺ having apparently passed away the houses seemed constricted to me despite their vastness

*Now, due to the passing of the Prophet, my heart is shattered
and my bone will remain broken forever*

*If only I could have been buried in my grave before the apparent
passing of my Master!*

(Al-Mawāhibu-li-dunyāh-lil-Qaṣṭalānī, Vol. 3, pp. 394)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

If Only We could be Blessed with the Grief for the Holy Prophet ﷺ!

Dear Islamic brothers! The devotee of the Holy Prophet, the Guide on the Path of Love, Sayyidunā Abū Bakr رضى الله تعالى عنه expressed his love and devotion in these verses with such passion and feeling. For the sake of the pure tears of Şiddiq Al-Akbar رضى الله تعالى عنه which flowed out of the grief for the Prophet ﷺ, if only we too could be blessed with eyes which cry due to grief for the Prophet ﷺ.

Vision of the Holy Prophet ﷺ in Dream

‘Allāmah Imām ‘Abd-ur-Raḥmān Jāmī قدس سره السّاني has narrated a faith refreshing dream from the last days of the blessed life of the First Caliph, Sayyidunā Ṣiddīq Al-Akbar رضى الله تعالى عنه in his famous book ‘Shawāhid-un-Nubūwwah.’ A portion of this narration is presented as follows, ‘Sayyidunā Abū Bakr رضى الله تعالى عنه says, ‘Once, during the final part of the night, I was blessed with the vision of Rasūlullāh صلى الله تعالى عليه وآله وسلم. The Blessed Prophet صلى الله تعالى عليه وآله وسلم wore two white pieces of cloth and I was joining both of their edges. Suddenly, both pieces of cloth became green and began to glisten. Their sparkle and splendour was dazzling to the eyes. The Prophet of Allāh صلى الله تعالى عليه وآله وسلم greeted me by saying ‘السَّلَامُ عَلَيْكُمْ’, shook my hand and greeted me and kept his hand on my pain-filled chest, due to which the intense grief of my heart was removed.

He صلى الله تعالى عليه وآله وسلم then said, ‘O Abū Bakr رضى الله تعالى عنه I have a great desire to meet you, has the time not yet come for you to come to me?’ I wept intensely in my dream to such an extent that even my family members came to know about it and they told me about my weeping in that dream after I had woke up.’

(Shawāhid-un-Nubūwwah-li-Jāmī, P.199 Maktabah-ul-Ḥaqīqah Turkey)

Passion for Resemblance in the Date of Passing

Away and the Shroud

On page 67 of ‘Ṣaḥābah-e-Kirām Kā Ishq-e-Rasūl’, [the 274-page publication of Maktabah-tul-Madīnah, the publishing house

of Dawat-e-Islami] it is stated: ‘A few hours before his passing, Sayyidunā Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ asked his beloved daughter Sayyidunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘How many pieces of cloth were there in the shroud of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and what was the day of his apparent passing?’

The reason for asking these questions was his great desire to resemble the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his shroud and the day of his passing away, so that in the same way that he had followed the Guide to the Path of Salvation, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during his life, he could also do so at the time of death. (*Ṣaḥīḥ Bukhārī, Ḥadīṣ 1387, VI, P.468 Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Grief for Muṣṭafā ﷺ was the Cause of

Ṣiddīq Al-Akbar’s Passing

هُبْخَنَ اللَّهُ عَزَّوَجَلَّ! The Leader of the Believers, Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ possessed such a great treasure of perfected and unrivalled love for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The condition in which he رَضِيَ اللهُ تَعَالَى عَنْهُ spent his days and nights perfectly shows his great love for the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

After the apparent passing of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his life was overcome with griefs. He رَضِيَ اللهُ تَعَالَى عَنْهُ found it extremely difficult to spend the days and nights of the remainder of his

life (approximately 2 years and 7 months) without the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he رَضِيَ اللهُ تَعَالَى عَنْهُ would remain sorrowful in remembrance of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyidunā Imām Jalāl-ud-dīn Suyūṭī ash-Shāfi’ī narrates that Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘The actual cause of the passing away of Sayyidunā ‘Siddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ was the apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Because of the shock and sorrow of this, his body would quiver and it was as a result of this that he رَضِيَ اللهُ تَعَالَى عَنْهُ passed away.’ (*Tārīkh-ul-Khulafāh*, P.62 Bitaghāūr)

Mar hi jāūn main agar is dar se jāūn do qadam

Kiyā Bachay bīmār-e-gham qurb-e-masīhā chūr kar

*I would die if I left this court by the distance of even two steps
How can the patient of love survive away from the closeness of
his Beloved?*

Patient of the Love of the Muṣṭafā ﷺ

Sayyidunā Imām ‘Abd-ur-Rahmān Jalāl-ud-dīn Suyūṭī ash-Shāfi’ī narrates in ‘Tārīkh-ul-Khulafāh’, ‘In the period of the illness of Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, people came to visit him and said, ‘O successor of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Give us permission to bring a doctor for you.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘The doctor has already seen me.’ They asked, ‘What did he say?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘He said ‘فَعَالَ لِمَا أُرِيدُ’ ‘I do whatever I want.’ (*Tārīkh-ul-Khulafāh*, P.62)

The meaning of this is that Allah عَزَّوَجَلَّ is the All-Wise. No-one can evade His decision and whatever He wills will certainly happen. This was the faith and trust of Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ in Allah عَزَّوَجَلَّ and this was his contentment on the will of Allah عَزَّوَجَلَّ.

Main Marīz-e-Muṣṭafā ḥūn mujḥay cherū na ṭabībū

Merī zindagī jo chāḥū mujḥay le chalo Madīnaḥ

*I am a patient of Mustafa – leave me alone O doctors
If you wish for me to live – then take me to Madīnaḥ*

My Heart is Obsessed With Worldly Glamour

Dear Islamic brothers! The Leader of the Believers, Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ is definitely the unparalleled devotee of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His becoming ill in the grief of Muṣṭafā and the love of Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is itself a proof of him being the greatest devotee. The only reason for the grief and sorrow in his heart was the remembrance of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his separation from his Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whereas our hearts have become completely obsessed with the love of this world, its temporal beauty and short-lasting influence and control. Our hearts only crave and yearn for these things, and sigh in sorrow only when our selfish inner desires are not fulfilled.

Sayyidunā Ṣiddiq Al-Akbar was Given Poison

Various causes of the apparent passing of Sayyidunā Abū Bakr رضي الله تعالى عنه have been reported. According to some, his passing was caused by recurrence of the effect of the poison of the snake in the cave of Šaūr. Another reason that has been reported is that he رضي الله تعالى عنه passed away in the sorrow and grief of Muṣṭafā صلى الله تعالى عليه وآله وسلم.

Ibn Sa'd and Ḥakīm have narrated from Ibn Shaḥāb that the cause of the apparent passing of Sayyidunā Abū Bakr رضي الله تعالى عنه was that once someone sent Khuzayrah [a type of mincemeat] as a gift to him. Sayyidunā Ṣiddiq Al-Akbar رضي الله تعالى عنه and Ḥārīš ibn Kaladah both partook in eating it.

After having eaten some of it, Ḥārīš, because he was a Ḥakīm, said, 'O successor of Rasūlullāh! Stop your hand and refrain from eating this because there is poison in this. The effects of this poison become apparent within one year. You will see that both you and I will pass away on the same day within a year.' Upon hearing this, he رضي الله تعالى عنه moved his hand away from the food but the poison had done its work. Both of them remained ill from that day and after a year, they both passed away on the same day due to the effect of that poison. (*Tārikh-ul-Khulafāh*, P.62)

Oh! The Wretched World!

This narration of Ḥākīm as reported by Sha'abī is as follows, 'What can we expect from this wretched world, in which even the Prophet of Allah ﷺ was given poison as was Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ' (*ibid*)

There is no contradiction in any of the above narrations [regarding the cause for the passing of Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ] and it was in fact the combination of these three factors which led to his passing. (*Nuzḥa-tul-Qārī, Vol. 2, pp. 877, Farid book stall*)

Dear Islamic brothers! Indeed, the love of this world is blind. It was because of the love of this wretched world that the Blessed and Beloved Prophet ﷺ and his greatest companion Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ were given poison. When the despicable dogs of this wretched world even plotted to give poison to the best of all creation i.e. the Noble Prophet ﷺ, then who is there that can consider himself protected from this?

Therefore, Islamic scholars and religious leaders must be particularly careful and cautious. Lost in the love of this cursed world, some vile individual poisoned Sayyidunā Imām Ḥasan Muṭṭabā رَضِيَ اللهُ تَعَالَى عَنْهُ with poison, and eventually it was this poison that became the cause of his passing. Moreover, Sayyidunā Bishr ibn Barā رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ السَّلَام, Sayyidunā Imām Mūsā Kāzīm عَلَيْهِ السَّلَام, Sayyidunā Imām 'Alī Razā عَلَيْهِ السَّلَام and Sayyidunā Imām-e-A'zam Abū

Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ also passed away because of having been poisoned.

Yā Rasūlullāh ﷺ! Abū Bakr is Here!

Before his passing, Sayyidunā Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ had made the following will: ‘Bring my body in front of the enlightened tomb of the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then, after humbly saying, صَلِّ اللهُ تَعَالَى عَلَيْنَا يَا رَسُولَ اللهِ say, ‘Yā Rasūlullāh صَلِّ اللهُ تَعَالَى عَلَيْكَ يَا رَسُولَ اللهِ! عَلَيْهِ وَآلِهِ وَسَلَّمَ Abū Bakr is present in your eminent court.’ If the door opens automatically, take the body inside; otherwise bury the body in Jannat-ul-Baqī’.

According to the will, the body was placed in front of the enlightened tomb and it was said, ‘يَا رَسُولَ اللهِ Abū Bakr is present.’ As soon as this had been said, the lock of the door opened automatically and a voice was heard saying:

أَدْخِلُوا الْحَبِيبَ إِلَى الْحَبِيبِ فَإِنَّ الْحَبِيبَ إِلَى الْحَبِيبِ مُشْتَاتٌ

Meaning: ‘Join the beloved with his beloved, because the beloved is longing for his beloved.’

(Tafsīr kabīr, V10, P.167, Dār Iḥyā-ut-Turāṣ-ul- ‘Arabī Beirut)

Şiddiq Al-Akbar Believed in ‘Ḥayāt-un-Nabī’

Dear Islamic brothers! Think carefully! If Şiddiq Al-Akbar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not believe that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive then he would never have made a will in which he requested for his body to be placed in front of the enlightened tomb of Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and for the people to request permission for him to enter. Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ made this will and the other Şahābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ acted upon this as directed.

So, from this it is proved that it was the ‘Aqīdah [belief] of Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ and all of the Şahābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ that even after his apparent passing, the peace of our heart and mind, the most generous and kind, the Prophet of mankind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive in his enlightened tomb and is the possessor of power and authority. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ

Tu Zindah hai Wallāh, tu Zindah hai Wallāh

Mere chasmay ‘ālam se Chup jāny wāley

You are alive – by Allah عَزَّوَجَلَّ! You are alive

You are just hidden from my physical sight

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

Ḥayāt-ul-Ambiā

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the grace of Allah عَزَّوَجَلَّ all of the Prophets عَلَيْهِمُ السَّلَام are alive. In this regard, a Ḥadīṣ of Ibn Mājah states:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ

Without doubt, Allah عَزَّوَجَلَّ has made it forbidden for the earth to decay the bodies of the Prophets عَلَيْهِمُ السَّلَام. The Prophet of Allah عَزَّوَجَلَّ is alive and is given sustenance.

(Sunan Ibn-e-Mājah, V2, P.291, Ḥadīṣ 1637)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Another Ḥadīṣ states:

الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ

The Prophets are alive and they offer Ṣalāh [prayer] in their graves.

(Musnad-e-Abī Ya'la, V3, P.216, Ḥadīṣ 3412)

Stay Away from Those Who Disrespect the Prophet

Dear Islamic brothers! It is necessary for every Muslim to hold the same beliefs about the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ had. If, مَعَاذَ اللَّهِ عَزَّوَجَلَّ Shayṭān tries to create doubts in our minds, or if Shayṭān attempts the impure

plot of trying to lower the greatness and the supreme rank of the Holy Prophet ﷺ by giving logical proofs then stay as far away as possible from this.

On page 58 of ‘Imān kī Pehchān’ / Recognition of Faith’ [the 162-page publication of Maktabah-tul-Madīnah, the publishing house of Dawat-e-Islami] A’lā Ḥaḍrat, the Leader of the Ahl-us-Sunnah, Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَنُ warns the devotees of the Prophet, ‘When insolent people cause blasphemy to the grand dignity of the Holy Prophet ﷺ, no love or respect for them should remain in your heart at all. Immediately remove them from your life as a fly is removed from milk and thrown away. Hate the names and hate the faces of such disgusting repulsive individuals. Do not take into consideration any family relationship or friendship with them, and do not look at their apparent religious knowledge, scholarly status, or intellectual ability.

After all, any relation or contact with them was only on the basis of the love and servitude of the Holy Prophet ﷺ; when they became blasphemers of the Beloved of Allah, how can your relations still exist with them?’ (*Imān kī Pehchān*, P.58, *Maktaba-tul-Madīnah, Bāb-ul-Madīnah Karachi*)

Unḥayn Jānā Unḥayn mānā na rakhā ghair se kām

اَللّٰهُ اَحْمَد Main dunyā se musalmān gayā

Stay Away from Those who Disrespect the Ṣaḥābah

Dear Islamic brothers! Sayyidunā ‘Allāmah Jalāl-ud-din Suyūṭī ash-Shāfi’ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in ‘Sharḥ-us-Ṣudūr’, ‘The time of death of a person had come close so he was told to recite the Kalimah Ṭayyibah. He replied, ‘I don’t have the ability to recite it because I used to associate with those people who would tell me to say offensive and insulting words against Sayyidunā Abū Bakr and ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا.’ (Sharḥ-us-Ṣudūr, P.38, Markaz Ahl-e-sunnat Barkāt Razā Al-Ĥind)

Spiritual Link with the Shaikhāin

Helped in the Grave

Dear Islamic brothers! From this narration we learn about the great status and rank of Shaikhāin Karīmāin (Sayyidunā Abū Bakr Ṣiddiq & Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا). When being a friend of those who insult them was the cause of the man not being fortunate enough to recite the Kalimah at the time of his death, just imagine what would be the fate of those who actually make the insulting remarks!

Therefore it is vital to stay away from those who disrespect Shaikhāin Karīmāin رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Only embrace the company of the devotees of the Prophet and the servants of the Ṣaḥābah and the Auliya. Illuminate the lamp of love for these great personalities in your hearts and become worthy of receiving

the blessings of both worlds. Love of the pious servants of Allah ﷺ is extremely beneficial in the grave and in the Hereafter.

In this regard, a person has narrated, ‘After a companion of my teacher died, my teacher saw him in a dream and asked him, ‘What did Allah ﷺ do with you?’ He replied, ‘Allah ﷺ forgave me.’ My teacher then asked, ‘What happened with Munkar and Nakīr [the questioning angels of the grave]?’ His friend replied, ‘When they made me sit and began to question me, Allah ﷺ put a thought into my heart and I said to the angels, ‘For the sake of Sayyidunā Abū Bakr and ‘Umar رضي الله تعالى عنهم, please leave me alone.’ Upon hearing this, one of the angels said to the other, ‘He has presented the means of very renowned personalities, so let’s leave him.’ After this they left me alone and went away.’ (*Sharḥ-us-Ṣudūr*, P.141)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Beautiful Sight of Emerging from the Enlightened Tombs on the Day of Judgment

On page 60-61 of Malfūzāt-e-A’lā Ḥaḍrat, Part 4 [the 561-page publication of Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami] A’lā Ḥaḍrat, the Reviver of Islam, Imām Ahmad Razā Khān رحمه الله تعالى عليه has stated, ‘Once the Holy Prophet ﷺ took the hand of Ṣiddīq Al-Akbar رضي الله تعالى عنه in his blessed right hand and the hand of Fārūq Al-A’ẓam

هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ: رَضِيَ اللَّهُ تَعَالَى عَنْهُ in his blessed left hand and said: 'On the Day of Judgement we will be raised exactly like this.'
(Tirmizī, V5, P. 378, Ḥadīṣ 3689, Tārīkh Dimishq V21, P.297)

*Maḥbūb-e-Rab-e- 'Arsh hai us Sabz qubbey main
Pehlū main jalwah Gāh 'Atīq-o- 'Umar ki hai*

*The Beloved of the Lord is present under the emerald dome
Beside him is the resting place of Abū Bakr and 'Umar*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Confront the Difficulties in the Path of Allah عَزَّوَجَلَّ

Dear Islamic brothers! Our guide Sayyidunā Ṣiddīq Al-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ is certainly the greatest devotee of our Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ expressed his love and devotion for the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through his actions and his character. Even when the path of love was filled with thorns and various difficulties had to be faced, his heart remained full with the love for the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In gaining the honour of being the first public speaker of Islam, he was severely injured in his efforts for the religion of Islam. Despite this, he never allowed even a fraction of a lapse to occur in the path of dedication. There is a great lesson for us in his life which was filled with difficulties. No matter what problem we have to face in the path of invitation towards good, we

should not even think about giving up or standing back from this way.

Instead of Weeping for the Grief of the World, Weep for the Grief of Muṣṭafā ﷺ

Dear Islamic brothers! From the blessed love-filled life of Ṣiddiq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ another lesson that we can learn is that our sorrows and sighs should not be for the sake of this world, our tears should not flow in the love of this world, and our hearts should not ache for worldly fame and honour.

On the contrary, the desire of our heart should be for the love of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, our tears should flow in the remembrance of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instead of this world. We should not be obsessed with this world; rather we should become passionate about the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should sacrifice our wishes for the wishes of Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and our only desire should be to sacrifice our wealth and our life for the honour of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Everything which is connected to him should be beloved to our hearts.

Whichever fortunate person succeeds in living such a life, Allah عَزَّوَجَلَّ will bring the world to his knees in front of him and Allah عَزَّوَجَلَّ will make the people obedient to him. He will be praised and admired in the heavens and above all else, he will become the beloved of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

How regretful is that the majority of Muslims of today are being disgraced and humiliated, because they have become obsessed with the ways and fashions of the enemies of Islam instead of adopting the ‘Uswah-e-Hasanah’ [The Best Code] of the Holy Prophet ﷺ as their ideal way of life.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيبِ

اَسْتَغْفِرُ اللّٰهَ

تُؤْبُوْا اِلَى اللّٰهِ

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيبِ

What Kind of Devotion and What Kind of Love is This?

Dear Islamic brothers! Those who love their parents do not cause pain to the hearts of their parents. Those who love their children do not let them become unhappy. No one can bear to see his friend sad because of him and nobody causes distress to the ones they love. However unfortunately, the deeds of the majority of Muslims today who claim to love the Blessed Prophet ﷺ are not those which are pleasing to the Prophet of Allah ﷺ.

Listen carefully! The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ has stated, جُعِلَتْ قُرَّةُ عَيْنِيْ فِي الصَّلَاةِ ‘The coolness of my eyes is in Ṣalāh [prayer].’ (*Al-Mu’jam-ul-Kabīr*, V20, P.420, Ḥadīṣ 1012)

What kind of devotees of Rasūlullāh are those people who cause pain to the enlightened heart of Rasūlullāh ﷺ by not caring about their prayers and by missing their prayers intentionally? Which type of love is this and what kind of devotion is this that the Holy Prophet ﷺ emphasises fasting in Ramadan, but those who call themselves devotees of the Prophet avoid following this command, therefore becoming the source of displeasure for the Holy Prophet ﷺ.

The Noble Prophet ﷺ encourages the performance of Tarāwīḥ prayers, but heedless followers do not perform them, and if they do, they just ritually perform them for the first few days of Ramadan and then assume that the Tarāwīḥ prayers for the whole of Ramadan-ul-Mubarak are done. The Beloved Prophet ﷺ has stated, ‘Trim down your moustaches and skip your beards [i.e. allow them to grow] and do not make your appearance like that of the Yaḥūd [Jews],’ (*Sharḥ Ma’ānī Al-Aṣar lil-Ṭaḥāwī*, Vol. 4, pp. 28, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*) but those followers of fashion who claim to love the Prophet ﷺ make their faces look like the enemies of the Prophet.

Is this love and devotion of the Holy Prophet ﷺ? Perform Fikr-e-Madīnāh¹! What kind of love and what kind of

¹ In the Madanī environment of Dawat-e-Islami, self-reflection and contemplation is referred to as Fikr-e-Madīnāh.

devotion is this that people feel pride in looking like and acting like the enemies of the Noble Prophet?

Sarkār kā ‘Āshiq bhī kiya dārḥī mundātā ḥay?

Kyun ‘Ishq kā cheḥray say izḥār naḥi ḥotā!

*Can a devotee of the Prophet shave his beard?
Why is the sign of love not expressed through the face!*

Dear Islamic brothers! The Source of Peace for the Disheartened, the Final Prophet ﷺ would always remember us. Even at the time of his birth, as soon as he ﷺ entered this world, he ﷺ performed Sajdah [prostration]. At that time this Du‘ā [supplication] was present on his blessed lips, رَبِّ هَبْ لِي أَمْسِي, ‘O my Lord! Hand over my Ummah to me.’ (*Fatāwā-e-Razaviyyah*, V30, P.717)

He will Say ‘Ummatī Ummatī’ Until the Day of Judgement

It is stated in ‘Mudārij-un-Nubūwwah’, ‘Sayyidunā Quṣam رضى الله تعالى عنه was the last person who came out after the Holy Prophet ﷺ had been taken into his enlightened grave. He has narrated, ‘I am the last person who saw the illuminated body of the Holy Prophet ﷺ in his pure grave. I saw that the Master of Madīnah ﷺ was moving his blessed lips so I brought my ears close to the blessed mouth of the Noble Prophet ﷺ. I heard

that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying رَبِّ أُمَّتِي [O my Lord! My Ummah, My Ummah].’ (*Mudārij-un-Nubūwwah*, V2, P442)

It has been narrated on page 178 of volume 7 of ‘Kanz-ul-‘Ummāl, ‘The Sultan of Both Worlds, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘After my apparent passing, I will continue to say يَا رَبِّ أُمَّتِي أُمَّتِي [O my Lord! My Ummah, my Ummah] in my grave, until the time of resurrection.’ (*Kanz-ul-‘Ummāl*)

Muḥaddiṣ-e-A’ẓam Pakistan Said

Muḥaddiṣ-e-A’ẓam Pakistan Maulānā Sardār Aḥmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say, ‘The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered us throughout his life by saying ‘Ummatī Ummatī’. Even in his illuminated grave he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is saying ‘Ummatī Ummatī’ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will continue to do so until the Day of Judgement, to the extent that even on the Day of Judgement itself he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will say ‘Ummatī Ummatī.’

The truth is that if he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had only said ‘Ummatī’ once, and if we were to say ‘Yā Nabī, Yā Nabī! Yā Rasūlullāh, Yā Ḥabīb Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’ for our entire lives in return, even then we would not be able to repay that one mention of ‘Ummatī’.

The State of Worry for the Ummah on the Day of Judgement

It is narrated by Sayyidunā ‘Abdullāh ibn ‘Abbās رضى الله تعالى عنهما that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘On the day of Qiyāmah, all the Prophets عَلَيْهِمُ السَّلَام will be present on their golden pulpits, but my pulpit will be empty because I will be standing silently in the court of Allah عَزَّوَجَلَّ so that Allah عَزَّوَجَلَّ does not order me to go to Heaven with my Ummah still worried behind me.

Allah عَزَّوَجَلَّ will say, ‘O Beloved! I will make the decision about your Ummah according to whatever you wish.’ Then, I will say, ‘O Allah عَزَّوَجَلَّ! Begin their reckoning (because I want to take them along with me).’ I will repeatedly make this request until I will be given a list of those people who are going to Hell (I will intercede for those who have already entered Hell and thus take them out) and in this way nobody from my Ummah will be left to face the torment of Allah عَزَّوَجَلَّ.’ (Kanz-ul-‘Ummāl, V7, P.14, Raqam 39111 Dār-ul-Kutub-ul-‘Ilmiyyah Beirut)

Allah عَزَّوَجَلَّ! Kya jahannam ab bhī na sard ho gā

Ro ro kay Mustafa ne daryā bahā diyay hain

*Allah عَزَّوَجَلَّ! Has the fire of Hell not yet been put out?
Having cried and wept, Muṣṭafā has made rivers flow*

O devotees of Rasūlullāh! Sacrifice yourselves at the feet of the Merciful Master of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Spend your

life not only in his servitude but also in the servitude of his servants, and spend time with Dawat e Islami and its Madanī Qāfilāhs and become worthy of the intercession of the Holy Prophet ﷺ.

Make your appearance such that you can show your face in front of the Prophet of Mercy, the Intercessor of the Ummah ﷺ on the Day of Judgement, i.e. stay away from making your appearance like that of the Jews and the Christians so that you may show him your face on the day of Qiyāmah.

Adorn your face with a fistful beard, instead of having your hair according to Western fashion, keep Zulfayn [full hair according to the Sunnah], and instead of roaming around bare-headed, keep your head resplendent and green by wearing a green 'Imāmah [Sunnah turban]. Colour your inner and outer being in the Sunnah of the Holy Prophet ﷺ.

Advising us, A'lā Ḥaḍrat, the Leader of the Aḥl-us-Sunnah, the Destroyer of Bid'ah, the Reviver of the Sunnah, the Guide of Tarīqah, the Scholar of Shari'ah, Imam Ahmad Razā Khān رحمه الله تعالى has stated:

Jo na bhūlā ḥum gharibūn ko Razā

Yād us kī apnī 'ādat kījiye

*Make it your habit to remember him O Razā!
He who never forgot poor people ever!*

If Only We would Become True

Devotees of the Prophet

For the sake of the dust under the feet of Şiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, if only we too could become true and sincere devotees of the Blessed Prophet. If only our standing, our sitting, our walking, our talking, our eating, our drinking, our sleeping, our waking, our giving, our taking, our living and our dying would become according to the Sunnah of the Guide to the Path of Salvation, the Master of Madīnah, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If only....!

Dear Islamic Brothers! Light the lamp of true love inside you, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ your inner and outer self will become illuminated and the honour and success of both the worlds will be at your feet.

A Mark on the Toe of the Şiddiqī's

The descendants of Şiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ are referred to as 'Şiddiqīs' and even today, it is possible for the mark of the snake bite to be seen on their toe. However, if it is not apparent, it is not permissible to doubt the Şiddiqīyyat [lineage to Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ] because this sign is not evident in all of them.

The servant of Madīnah [the author, Amir-e-Ahl-e-Sunnat] once requested a Şiddiqī scholar to show him the sign on his toe. He said, 'My father made it prominent by scratching it, but now it is concealed again.'

Muftī Aḥmad Yār Khān Na'imī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated on page 359 of 'Mirā-tul-Manājih', 'Some Ṣāliḥīn (pious people) have been heard to say that either snakes do not bite those who are from the offspring of Shaykh Ṣiddīqī [Sayyidunā Muḥammad ibn Abū Bakr, the son of Sayyidunā Abū Bakr who was a Ṣaḥābī] or if they do bite, the poison has no effect. This is due to the blessed saliva of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ applied on the toe of Ṣiddīq Al-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ in the cave of Ṣāūr after he رَضِيَ اللهُ تَعَالَى عَنْهُ had been bitten by the snake.

In addition to this, there is a black mole on the toe of these descendants, and if the mother and father are both from the offspring of Shaykh Ṣiddīqī then their will be a mole on the large toes of both feet. I have seen these moles on the toes of many Ṣiddīqīs. In short, these are extremely astonishing marvels (i.e. snakes not biting Ṣiddīqīs, the poison not affecting them if a snake does bite, and the presence of moles on their toes until today; all of these are the astonishing miracles of the blessed saliva of Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).'

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ṣiddīq Al-Akbar Performed a Madanī Operation

Dear Islamic brothers! To illuminate the light of the love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in your heart and to turn your heart into a garden of Madīnah in the love of the Noble

Prophet ﷺ, remain attached to the Madanī environment of Da'wat-e-Islāmī.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ! With the blessings of this Madanī atmosphere, you will be blessed with walking on the path of the Sunnah, and you will be fortunate enough to receive the blessings of the legacy of Şiddīq Al-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ. In order to learn the Sunnahs, get into a routine of travelling for at least 3 days every month with a Madanī Qāfilah with the devotees of the Holy Prophet. Spend your days and nights in accordance with the method for attaining piety that has been granted to us by the Madanī Markaz, namely the booklet entitled, 'Madanī In'āmāt.'

In addition, perform Fikr e Madīnah every night for at least 12 minutes and in this session fill out the Madanī In'āmāt booklet.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ You will be successful in both the worlds. You can imagine the extent of the blessings of Şiddīq Al-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ upon Da'wat-e-Islāmī through the following Madanī Bahār (Madanī Marvel). In this regard, I will try to present the narration of a devotee of the Prophet in my own style and my own words:

'Our Madanī Qāfilah went to Nakah Khari (in Baluchistan, Pakistan) in order to learn the blessed Sunnahs. There were four small lumps in the head of one of the participants of the Madanī Qāfilah and because of these lumps he was afflicted with pain of one side in his head. When he would suffer from this pain, his face would become black on the affected side and he would squirm in agony. In the way, he was squirming in severe pain, so we gave him some tablets and put him to sleep.

When he got up in the morning, he seemed fit and healthy, and very fresh. He said to us, ‘By the grace of Allah ﷺ, I was blessed with the vision of the Holy Prophet ﷺ along with his four closest friends رضى الله تعالى عنهم in my dream. The Beloved Prophet ﷺ signalled towards me and said to Şiddiq Al-Akbar رضى الله تعالى عنه, ‘Remove his headache.’

So the companion of the Cave and the Grave, Sayyidunā Abū Bakr رضى الله تعالى عنه performed a Madanī operation in such a way that he opened up my head and removed four black lumps from my brain, and then said, ‘Son, nothing will happen to you now.’

The brother narrating the incident says, ‘That brother had been completely and totally cured. On his return from the Madanī Qāfilah, when he went for a check-up, the doctor exclaimed with wonder, ‘Brother! This is amazing! All 4 lumps have vanished from your brain!’ Upon this, the brother began to cry and he narrated the blessing of travelling in the Madanī Qāfilah and the account of his dream.

The doctor was extremely affected and impressed and 12 people including some doctors from that hospital, made the intention to travel in a Madanī Qāfilah for twelve days. Some of the doctors also immediately intended to adorn their faces with the sign of the love for the Holy Prophet ﷺ, i.e. the blessed beard.’

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

To learn the Sunnah, Travel with the Qāfilah

To seek Mercy, Travel with the Qāfilah

*The glance of the Prophet is upon travellers of the Qāfilah
You will attain serenity, Travel with the Qāfilah*

Hum ko Abu Bakr aur ‘Umar se pyār hay

إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ apnā bayrā pār hay

The love of Abū Bakr and ‘Umar we do possess

إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ we will attain ultimate success

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! In bringing my speech to a close, I would like to gain the blessing of narrating the excellence of the Sunnah to you, as well as some Sunnahs and Islamic Manners. The Embodiment of Nūr, the Mercy for the Universe, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whosoever loves my Sunnah [tradition], he loves me, and whosoever loves me will be with me in paradise.’ (*Mishkāt-ul-Maṣābīḥ*, pp. 55, vol. 1, Ḥadīṣ. 175)

Sīnah tayrī Sunnat ka Madīnah banay āqā صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jannat may paṛausī mujhay tum apnā banana

*O Master! For your Sunnah, may my heart become an abode
In your proximity in Paradise, grant me a beautiful home*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

22 Madanī Pearls of Zulfayn [Sunnah Hair-Style], the Hair of the Head, and More

1. The Zulfayn of the Peace of our Heart and Mind, the most Generous and Kind, the Prophet of Mankind ﷺ would at times be the length of halfway down the blessed ears.
2. At times, to the level of the earlobe,
3. And sometimes, would extend to kiss the blessed shoulders.
(Ash-Shamail al-Muhammadiya, lil Tirmidhi, pg. 34, 35, 18)
4. From time to time, we should act upon each of these three Sunnahs. So sometimes, we should keep our Zulfayn to the level of halfway down the ear, sometimes to the level of the earlobe, and at times up to the shoulders.
5. The Sunnah of keeping the Zulfayn up to the shoulders is often more difficult for our Nafs, nevertheless everybody should act upon this Sunnah at least a few times in his life. However, care should be taken to ensure that hair does not go below the shoulders. The length of hair can be correctly seen when the hair is wet, so in the days when the hair is grown to practice this Sunnah, properly comb the hair after having a bath/shower and check that the hair is not going below the shoulders.
6. A'lā-Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'Keeping hair below the shoulders [i.e. lower than the

shoulder level] like women is Ḥarām for men.’ (*Briefly from Fatāwā Razaviyyah, vol.21, pg. 655*)

7. Ṣadr-ush-Sharī’ah Maulānā Amjad ‘Alī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘It is not permissible for a man to have long hair like women. Some people who call themselves Sufis (ascetic) bear extremely long hair which runs over their chest like a snake and some of them even make their hair into ponytails or buns similar to women. This is all impermissible and against the Sharī’ah. (*Bahār-e-Sharī’at, part 16, pg 230*)
8. It is Ḥarām for a woman to shave the head. (*Briefly from Fatāwā Razaviyyah, vol.22, pg. 664*)
9. It is impermissible and a sin for women to cut their hair short like Christian women of these times, and this act has been cursed. Even if the husband says to do this, the ruling still applies that the woman who does so will be sinful, because the order of the mother, father, husband etc. will not be followed if it is contrary to the Sharī’ah. (*Bahār-e-Sharī’at, Part 16, pg. 231*)
10. Some people make a side parting in the hair either on the left or on the right; this is against the Sunnah.
11. The Sunnah is to part the hair in the centre. (*ibid*)
12. Except for at Hajj, it is not proven that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ever shaved his blessed head. (*Fatāwā Razaviyyah, vol. 22, pg. 695*)

13. Keeping the hair in some of the modern styles of today in which the hair is cut using scissors or machines in which part of the hair is long and part of it is short, is not Sunnah.
14. The Beloved Prophet ﷺ has stated, 'Whoever has hair, he should take regard of it. (*Sunan Abi Dāwūd, vol. 4, pp. 103, Ḥadīṣ 4163*) i.e. he should wash it, oil it and comb it.
15. Sayyidunā Ibrahim Khalilullāh عليه السلام was the first to organise a feast for guests, the first to do circumcision, the first to trim the moustache, and the first to see a white hair. He said, 'O Lord! What is this?' Allah عز وجل replied, 'O Ibrahim! This is your grandeur,' He then said, 'O my Lord! Increase my grandeur.' (*Muwatta, vol. 2, pg. 415, Ḥadīṣ 1756*)
16. On page 224 of part 16 of Bahār-e-Sharī'at, [the 312-page publication of Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami] it is stated: The Merciful Prophet ﷺ has stated, 'Whoever intentionally plucks a white hair, it will become a spear on the Day of Judgement, with which he will be stabbed.' (*Kanz-ul-'Ummāl, vol. 6, pg. 281, number 17276*)
17. It is a Bid'ah [innovation] to shave or pluck the few hairs which are on sides of the hair lying between the bottom lip and the chin. (*Fatāwā 'Ālamgīrī, vol. 5, pg. 358*)
18. It is Makruh [disliked] to shave the hair on the neck. (*ibid, pg. 357*) But it applies when the head is not shaved and the

hair on the neck are shaved (many people do so when they have their beard neatened) but if the entire head is shaved, then along with this, the hair on the neck should also be shaved. (*Bahār-e-Sharī'at*, part 16, pg. 230)

19. There are four things about which there is a ruling that these should be buried; hair, nails, the cloth used by a woman to clean the blood of menses, and blood. (*ibid*, pg. 231, *Alamgiri*, vol. 5, pg. 308)
20. It is Mustahab for men to turn the white hairs of the beard and head reddish or yellowish in colour; for this purpose Maḥndī [henna] can be used.
21. One should not sleep with henna pasted in the beard or hair. According to a Ḥakīm, sleeping with henna pasted in hair causes the heat of the head to descend into the eyes, and this can be detrimental to the eyesight. This advice of the Ḥakīm was verified in such a way that a blind person once came to Sag-e-Madīnaḥ [the author, Amir-e-Ahl-e-Sunnat]. He said that he was not born blind, but regrettably he once applied henna to his hair and then went to sleep. When he awoke, the light of his eyes had lost.
22. The whiteness of the hairs of the moustache, the bottom lip, and the edges of the beard of those people who apply henna can become apparent after only a few days and this is not nice to look at. Therefore, if you cannot repeatedly colour the entire beard then at least try to apply a small

amount of henna on these places where the whiteness becomes apparent.

To learn various Sunnaḥs, buy and read the books Bahār-e-Sharīʿat Vol. 16 comprising of 312 pages and ‘Sunnatayn aur Adab’ comprising of 120 pages, both published by Maktaba-tul-Madīnah. One of the best ways to learn the Sunnaḥ is to travel in the Madanī Qāfilah [Outreach travels] of Dawat-e-Islami with the devotees of the Beloved Prophet.

*To learn the Sunnaḥ, Travel with the Qāfilah
To seek Mercy, Travel with the Qāfilah
Pains will ease, Travel with the Qāfilah
Blessings you will reap, Travel with the Qāfilah*

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

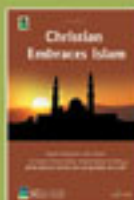
صَلُّوْا عَلٰى الْحَبِيْبِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَتَأْمُرُكَ يَا اللَّهُ مِنَ الطَّيِّبَاتِ الرَّجِيئَةِ بِشِرَائِهِ الرَّغِيئِ

The Blossoming of Sunnah



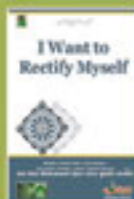
By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtima' commencing after Salât-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qafilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'âmât booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadar (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنشَاءَ اللَّهِ تَعَالَى** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the whole world"** **إِنشَاءَ اللَّهِ تَعَالَى**.



In order to reform ourselves, we must act upon the Madani In'âmât and to reform people of the entire world we must travel in the Madani Qafilah **إِنشَاءَ اللَّهِ تَعَالَى**.

Maktaba
ul
Madinah

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